

THE

# Judgment Seat of Christ.

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*Of the Israelitish Woman and her son explained.—Explanation begun of the Man found in the Wilderness gathering sticks on the Sabbath-day.—Of the Cedar, the Shiloh and Myrtle, planted in the Wilderness: also the Fir, the Pine and Box.—Of Jesus casting the Deaf and Dumb Spirit out of the Young Man—an Allegory: shewing how it is fulfilled.—Zion begins a brief narrative of his life.*

of God (in human nature—the appointed person), in three distinct workings of the divine power in the creature. First, as fire, wrath, or anger; second, as light and love, arising out of the fire, or ire, which was felt; and third, the knowledge or wisdom, or true light of the word going forth, in the speaking which is compared to wind: this is the Trinity. Ireland is famous for linens, particularly the county of Armagh, fine linen, mentioned in the Revelations (spiritually)—the righteousness of the saints. The word Selah, is the mystic name for Ireland, put so many times at the end of verses in the Psalms, and at the end of Psalms; which word signifies, the Rock. The harp and green field, are the colours for Ireland. The sweet Psalmist of Israel plays upon the harp:—"And I heard the voice of harpers, harping with their harps." The harp is mentioned many times in Scripture, and so is the field:—"Two shall in the field; one shall be taken and the other left." Matthew xxiv., "The green field is the spring of the everlasting righteousness." Armagh is the same as Armageddon in the Scriptures, which signifies, the Hill of Apples or Fruits; or Mount Zion—the Hill of the Gospel. "And he gathered them together in a place called, in the Hebrew

tongue, Armageddon." Rev. xvi. 16—that is, he gathered together the garments, as saith the verse above, 15th. In Armageddon, which is the variegated knowledge of the word; called garments, because it is righteousness and truth that covers the nakedness or ignorance of man.

The next thing to be observed is, the name of this goat, or of the character in whom the Lord is revealed; it is JOHN WARD, and this name you will find mysteriously placed in the Scriptures. We refer you particularly to the book of Leviticus, chap. xxiv. read from the 10th to the 17th verse—"And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp. And the Israelitish woman's son blasphemed the name of the Lord, and cursed, and they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. And they put him in WARD, to expound unto them, according to the mouth of the Lord (so the Hebrew reads these last words). And the Lord spake unto Moses, saying, bring forth him that hath cursed, without the camp, and let all that heard him lay their hands upon his head; and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, whoso curseth his God, shall bear his sin; and he that blasphemeth the name of the Lord, he shall surely be put to death: and all the congregation shall certainly stone him, as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death."

We notice, in the first place, the Israelitish woman—that is, a man-woman, that (spiritually) brought forth a man of shame, or the man of sin; yet her name was Shelomith, which signifies peaceable, perfect or giving again. This shews who this figure represents, as the mystery lies in the name; and for this cause, the names of mothers of certain characters in Scripture, are so particularly mentioned; but no one could apply them aright till the character appeared, in whom they are fulfilled.—No one could know the secret but himself, and that is the writer of this work, whose spiritual name is Zion, but to whom all names belong, forasmuch as it hath pleased God, that so it should be; as it is



written, "In the dispensation of the fulness of time, he shall gather together in one, all things in Christ." So Zion is Shelomith, who, in her first state, was married or joined to an Egyptian—that is (to be very plain), to the devil, the spirit of darkness—of bondage and anguish; unto that same man, to whom all the professed Christians are married: for their belief is darkness; and the effect of it, bondage, misery and death.

Now we will see what is contained in the explanation given of the name Shelomith (or as it might be read, Shilomith), peaceable, perfect, or giving again. See 1st Chronicles xxii. 7, "Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days." See, this Shelomith, though married to the Egyptian at first, and brought forth by him that wicked son, yet she was designed to bring forth the Spirit of Truth, that giveth rest and peace; for the wisdom that cometh from above is first pure, then peaceable, gentle, and easy to be intreated; full of mercy and of good fruits, without partiality and without hypocrisy; and the fruit of righteousness is sown in peace, of them that make peace. "Blessed are the peacemakers, for they shall be called the children of God." Have salt (the word of wisdom) in yourselves, and peace one with another. So this Shelomith was designed to be the peacemaker—that is, the mediator between God and man; to bring forth the word of truth—the word of wisdom, that shall harmonize the seeming contradictions in Scripture, and make them plain to men's understandings. They shall see that the bugbear (hell and the devil) is destroyed; and that, in God, there is no fury, nor has he any anger against them, but is love and goodness itself; and so men will love, adore, and praise their Creator, who has designed them—not to be miserable, but happy: and they will see light in his light, and be reconciled to God, and no more tremble and quake before him, for the curse is taken away, and there is no more curse, because Shelomith hath borne it for them: and is not this the mediator, the peacemaker, that bringeth peace to man? Yes! this is the dove returned with the olive leaf, to shew that the

floods are abated, and the dry land appears, and the ark (of the new covenant) rests upon Mount Arrarat—(the word means a maladiction of trembling)—that is, in Jerusalem, who drunk the dregs of the cup of trembling, wrung out. Here the ark rests—that is, the revelation of Jesus Christ: this is the ark into which all must come to be saved from the floods of ungodly men, even to this same Shelomith, must ye come, who is your brother and your sister, that first brought forth that wicked son, that cursed the Lord and blasphemed.

Secondly, the name Shelomith signifies perfect—shewing that she was designed for perfection—that is, to have the perfect light and truth of the word revealed in her (Zion), to shew Christ to perfection. See Psalms i. and ii. “Out of Zion (the perfection of beauty), God hath shined).” “Out of Zion shall come forth the deliverer.” Every one that useth milk is unskilful in the word of righteousness; he is a babe—a novice: but strong meat belongeth to them that are of full age—those who, by reason of perfection, have their senses exercised to discern both good and evil; and Shelomith hath known the evil to perfection—the evil that is in the whole world—for she once stood in her own wisdom, as all the professed Christian world do, until her foolish wisdom deceived her, and she found it bitterness: and upon her, the curse (for it came to perfection), the whirlwind, the cutting whirlwind—and on her it fell with pain. She was rebuked and reprovèd, as written in the prophecy of Isaiah xlvii. 9, “These two things shall come to thee—in a moment, in one day; the loss of children and widowhood; they shall come upon thee in their *perfection*, for the multitude of thy sorceries, and for the great abundance of thine enchantments; for thou hast trusted in thy wickedness—thou hast said, none seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou saidst in thy heart, I, and none else beside me. Therefore shall evil come upon thee, thou shalt not know the meaning thereof; and mischief shall fall upon thee, thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know.” Read all this chapter through, for it is the punishment and affliction that came upon Shelomith—the Anointed, who knew



no sin, but was made sin. Knew no sin? Some will say, how is that? We answer, he did not know that he was sinning the great sin—that is, believing as you do, Christian (so called) who believe a lie—that is, that Christ had come long ago, &c. &c. He did not know that he was sinning when he disobeyed his call, to put on Christ; but, like you, he thought he was doing right, following corruption: so it is fulfilled, “He was made sin for us, who knew no sin, that we might be made the righteousness of God in him.”

And this will make the men with humble heart,  
To turn from that, that made the Lord to smart.

Thus was Shelomith reprov'd and rebuked. For your sakes Zion has been ploughed, like a field, as it is written. When the Spirit of Truth is come, he shall reprove the world of sin, the world of righteousness, and the world of judgment; of sin, because they believe not in me; of righteousness, because I go to the father, and ye see me no more; of judgment, because the prince of this world is judged. These three worlds stood in Zion. First, the world of sin, the sin of the world, viz. because (saith the Spirit) they believe not in me; they refuse to receive me in the way I come; they refuse to put on my life; they refuse to become me, through unbelief, my own elect. I come unto, and my own receives me not; he knows not my ways; he thinks, like all others, that Christ came and suffered, and died and rose again, &c.; but I will go away from him, I will leave him, I will hide my face from him, I will go into my eternal Deity again, from whence I came out, and he shall not find me. Whither I go he cannot come; he shall see me no more, and shall think that I have forsaken him for ever; and in his agony he shall pray more earnestly, and cry out, in anguish of soul, like a woman in her pangs, “My God, my God, why hast thou forsaken me!” This shall be the death-blow to the sinful soul. As I have said, the soul that sinneth, it shall die: “Then shall the dust return to the earth, as it was, and the spirit to God, that gave it.” Thus will I destroy my adversary, that would not that I should reign over them. This shall be the death unto sin, and the fulfilment of the Scriptures, the bringing in of everlasting righteousness, and the judgment of the prince of this world, viz. the power and spirit

of darkness, that has reigned as a potent prince over my elect, my Israel. O, thou profane, wicked prince of Israel, whose day is come, when iniquity must have an end. Thus, saith the Lord, "Remove the diadem, take off the crown." This not the same: "Exalt him that is low, abase him that is high—I will overturn, overturn, overturn it, and it shall be no more, until he come, whose right it is, and I will give it him."

Again, the name Shelomith implies giving again—that is to say, the Lord is come again, the gift is given again. Now is Christ risen from the dead; death is destroyed, through death, and him that had the power of death, which was the devil; and they are delivered, who, through fear of death, were all their lifetime subject to bondage; and the Prodigal Son is come back from death safe and sound; and the fatted calf (Satan) is killed for him; the ring is on his hand, and the shoes on his feet; the best robe is on him (Shelomith)—that is, righteousness, the right knowledge of the word; and what is written is fulfilled viz. My Spirit shall not always strive with the man, "for the Spirit should fail before me, the soul that I made;" and now he has failed, and is brought to obedience, for he has learned obedience by the thing that he has suffered, and the unspeakable gift that I gave him he gives again to his fellows, for how can they hear without a preacher, and how can they preach except they are sent. So here is Shiloh, the day that should come, the sent of God, the preacher of righteousness, not of unrighteousness, as Babel preacheth. Again, this Shelomith is the daughter of Dibri, of the tribe of Dan—that is to say, this character is begotten by the word. (The name Dibri signifies an orator, or my word), the only begotten of the Father, full of grace and truth; the Son of God, with power (that is, knowledge), according to the Spirit of holiness, by the resurrection from the dead. Of the tribe of Dan—that is, judgment; having the judgment of God, the throne of judgment, established, as it is written, "The word that I have spoken, the same shall judge him in the last day;"—that is, the prince of this world is judged; the false Christianity, the spirit of falsehood, is judged worthy of death; Jesus shall now live for evermore; and Barrabbas, that old robber, and mur-



derer, and mover of sedition among the people, must die, and disappear.

Now, this Shelomith's son, viz. the son that she had by the Egyptian, the bond son, seen in the doctrines that men preach from the Scriptures, which has made the great Babel, this was Shelomith's son that she first brought forth, that is, the devil. This son strove with a man of Israel; they strove together in the camp—that is, in the mind, or heart. The man of Israel means the son of God; the fullness, the revelation; the light sent forth, into the mind of the person appointed, in the appointed time. The day when God comes to judge the secrets of men's hearts, by Jesus Christ. Romans ii. 16. When this came, then that evil son, the darkness, strove against the light, and the light against the darkness; but, first, the darkness prevailed over the light, fulfilling what is written, “Gad, a troop shall overcome him, but he shall overcome at the last.” But the beast was taken, the false prophet that wrought miracles (in the sight of men), and deceived the whole world; and in this is fulfilled what is written in Rev. xx. “And I saw an angel come down from heaven (the spirit of power sent forth from God, having the key of the bottomless pit, and a great chain in his hand: and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations (that is Zion) no more, till the thousand years were fulfilled.”

We shall not explain this chapter through at this time, but shall leave it to come in in another place; only mention, that this binding of Satan is merely restraining the spirit of darkness in the creature, that the Spirit of God might work, till the new man was formed, who is the thousand years—that is, simply, the rest, or man of rest, and the heart, or mind, of the Lord's anointed. Zion is the bottomless pit, because God hath chosen the creature, to reveal all mysteries in him, that wisdom, that was ever unfathomable, and bottomless, is in him made known, and in him Satan was confined, was bound down, while the divine light was forming in him, till it was fulfilled, and strength attained to cast the evil spirit entirely out. So here was

the Israelitish woman's son, that cursed and blasphemed the name of the Lord, put in **WARD**, till the end of the third year of the new creation, which is the third day. When Jesus rises from the dead, all Israel assembles, and stones the man of sin to death (the spirit of error, and false Christianity), and so God overcomes at the last.

This same thing, exactly, is set forth in the xvth of the Book of Numbers, beginning at verse 32, only in a different figure, thus: "And while the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath-day, and they that found him gathering sticks brought him unto Moses, and Aaron, and unto all the congregation: and they put him in **WARD**, because it was not declared what should be done unto him. And the Lord said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, that he died, as the Lord commanded Moses." Now here the spirit of love and wisdom, because he would delight man's mind, sets the lover of wisdom and of truth a delightful task, viz. to set him to search out the meaning of the different figures, or allegories, here brought forth; and that by following and tracing each figure, you may discover the truth of what the Spirit, by Paul, said, viz. "that in the dispensation of the fulness of time, he (God) should gather together all things in Christ," so that there is not anything mentioned throughout the whole Bible, but has its fulfilment in the Anointed One. "To him gave all the prophets witness, who testified beforehand the sufferings of Christ, and of the glory that should follow."

The first thing to be observed here is the wilderness; what it means; and next, the children of Israel that were in the wilderness; what the Sabbath-day means, and what is meant by the sticks, and who the man is that gathers them; how he is brought before Moses, and condemned to death, and all Israel stoning him to death, according to the command; and we shall find that all these things are fulfilled in the coming of Christ, who is the end of the law, for righteousness to every one that believeth, or who is the end of all the dark shadows, or figures; for these being ful-



filled in the vessel appointed, the light that was hid in the figures is sought out, and found—so the darkness passes away, and the true light now shineth, the pearl of great price. Now the wilderness is the bewildered state of mind, in which the creature (Zion) is when struggling between the powers of light and darkness, so that he knows not which way to go, or what to do, and is ready to give himself up for lost; for, through the confusion of light and darkness contending, one power with the other in the mind, he has lost his own way, and not being yet brought forth to the light, is like a drunken man; and of him it is written in the Psalm cvii. 23, 24, 25, 26, 27, thus, “They that go down to the sea in ships, and do business in great waters, these see the works of the Lord, and his wonders in the deep: for he commandeth, and raiseth up the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths; their soul is melted, because of trouble: they reel to and fro, and are at their wits end.” (The Hebrew reads it) all their wisdom is swallowed up. So the state of the mind is compared to a trackless desert, and a desolate wilderness, as saith the word, in Isa. lxiv. 9, 10, “Be not wroth very sore, O Lord, neither remember iniquity for ever. Behold! see, we beseech thee! we, all thy people, thy holy cities, are a wilderness: Zion a wilderness, Jerusalem a desolation.” Here the spirit is shewing the distress and anguish that should be in the mind of the creature, when God should begin to manifest himself in the flesh (the wilderness), in which God hath said, that he would bring forth his pure and living streams of life, his word the tree of life. See Isa. xli. 18: “I will open rivers in high places, and fountains in the midst of vallies (the lowly heart). I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree (the word shittah signifies a thorn), and the myrtle, and the oil tree. I will set in the desert the fir-tree, and the pine, and the box-tree together, that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.”

Now these different trees planted in the wilderness, are to

represent God's work in bringing forth the new creation, Christ, the new man. First, the cedar. It is a native of Mount of Libanus ; it is remarkable for its height, and the extent of its branches ; it is an ever-green, prodigiously thick, and resembles a pyramid. The height of the tree is to represent the ascension of the mind of the creature (the wilderness, the man), into the divine light and knowledge, which is, truly, the ascension of Jesus into heaven, ascending up far above all heavens, that he may fill all things (or, that all things written in the Scriptures might be fulfilled in him) ; the wide extending branches shew the vast comprehension of the mind, to comprehend the mysteries of the kingdom of heaven, and the wide diffusion of the light of righteousness, when this work should be accomplished. The prodigious thickness of the tree, and its branches, altogether denote the gathering together of all things in one, as before mentioned. Its being ever-green, is to shew that the flowering spring of the everlasting righteousness is now come, that shall ever remain, as one eternal summer, of peace, joy, and felicity. The cedar does not rot, and never loses its scent. Its form being that of a pyramid, represents the nature of the revelation of Jesus Christ. It is as fire, *pyr* (Greek), pyramid in our language. Fire always ascends in the form of a cone ; therefore is the tree formed, to set forth the wonderful works of God in his new creation of man. The burning up of the world of sin in the creature, expressed by the *shittah*, or thorn—thorns, all through Scripture, represent sin, the darkness of the mind, which produces opposition, disobedience, and rebellion, and all the train of woes attendant upon these acts ; for, as the thorns prick the hand that touches them, and the hand is obliged to recede—so when the Spirit came to the creature, the thorn was there, and grieved the Spirit, and caused the Spirit to depart, and this brought on the creature the crown of thorns. The multitude of evils that was found in the Lord's house, were the soldiers that platted the crown of thorns, and made Jesus wear it, representing the numberless transgressions that were laid upon him. But it seems that God planted the *shittah* tree in the wilderness, as well as the rest of the trees. Yes : he must let all manner of sin and iniquity grow, and come to its very height,



in his creature, in whom he meant to come in power and great glory ; for if he did not suffer the adversary, who is called the prince of darkness, the very chiefest of all its powers, enter into his temple, how could it be said, “ Now shall the evil one be cast out.” The day of Christ could not come, till the man of sin sat as God, in the temple of God, Zion.—See Paul’s Epistle to the Thessalonians, ii. 3, 4, 5, 6, 7, 8. Here he must come, and here the power and spirit of God must overcome the powers of darkness, and cast him out, so that perdition might be done away, and that there might be no more perdition. So in the same wilderness, where the thorn is planted. Here the cedar, the myrtle, and the oil tree, must be planted also, that “ instead of the thorn might come up the myrtle tree.” Now the myrtle is a low fragrant shrub, with small leaves, representing humility, and lowliness of mind, the mind being brought into obedience ; submitting to God’s righteous decrees, submitting to the death, giving his back to the smiters ; i. e. the word, in the power of the Spirit, administering the furious rebukes, set forth under the idea of flaming fire, wrath, whirlwind, and storm, and vengeance, and devouring fire, all to destroy the sinning, or disobedient spirit in the creature, and bring him to a sense of it, and to cause him to become God’s son, which, through his ignorance, he first refused, and these stripes being laid upon him, they had the designed effect—he obeyed, and now stands in humility, which is a sweet fragrance, or savour unto God. The myrtle also represents another thing, viz. that as it requires great care and attention to rear it and to preserve it, and it is a choice shrub in the view of many, it is to shew that this spirit is not attained unto without much tribulation, watching and care ; and those that have it, it is in their view the choicest of all things, because it is the divine life. The oil tree or the olive, producing the anointing power that anoints the human nature—softening, ameliorating the hard heart into softness ; penetrating through all the powers of the mind, till every thought is brought into obedience unto God, and brought to walk with him in peace and love, God and man making one Christ, as it is written in Psalm lxxxix. 20, “ I have found David my servant, with my holy oil have I anointed

him, with whom my hand shall be established, mine arm (my spirit of power) shall strengthen him. The enemy shall not exact upon him, nor the son of wickedness afflict him: and I will beat down his foes before his face, and plague them that hate him. See again, Leviticus xxi. 9. "And the daughter of any priest, if she profane herself, by playing the whore, she profaneth her father: she shall be burnt with fire." This daughter of the priest is the spirit of error, that was found in the Lord's anointed, which was burnt with the fire of God's jealousy, through the word of his power, of whom the following words speak: "And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rent his clothes; neither shall he go in to any dead body, nor defile himself, for his father or his mother (his former evil principles); neither shall he go out of the sanctuary (the holiness of the Lord), nor profane the sanctuary of his God, for the crown of the anointing oil of his God is upon him. I am the LORD."

Thus, is planted in the wilderness, the cedar, the shittah tree, the myrtle and the oil tree; and the fir, the pine and the box, has a similar signification, pointing to the very same work. First, is set in the desert. The fir is a native of the north, and, when sawn asunder, is used much for building, chiefly for flooring of houses, &c. See 1st Kings, chap. vii. verses 14 and 15, "And Solomon built the house and finished it. And he built the walls of the house within with boards of cedar, both the floor of the house and the walls of the ceiling; and he covered on the inside with wood, and covered the floor of the house with planks of fir." See chap. v. verse 8 to 11, See Song of Solomon, i. 16, 17, "Behold, thou art fair, my beloved, yea pleasant; also our bed is green. The beams of our house is cedar, and our rafters of *fir*. Hosea xiv. 8, "Ephraim shall say, what have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree, from me is thy fruit found. Who is wise, and he shall understand these things: prudent, and he shall know them—for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein." See Nahum ii.; read